THE NEW MISSIONARY HERALD

whole earth newsletter

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MESSAGE FROM THE EVP

When dollars are fewer, and each one buys less than it used to, how do we ensure that our resources for World Ministries are used with maximum effect in the mission of God?

In other words, how do we evaluate what we are doing as a Board? Already we are well into planning for our Annual Meeting here in New York, at Riverside Church and the United Nations, November 11-14. That meeting must provide a way for the Corporate Members to make some responsible evaluation of Board program, overseas and at home base.

In December we shall start on budget-making for 1975. That should be based, surely, upon an evaluation of what we have been doing in 1973. For a couple of years the staff has done something called "budgeting backwards." For each current appropriation we have asked, "What has this accomplished? Enough to justify repeating it? Increasing or diminishing it?"

In December and January we must put together an Annual Report which communicates a persuasively evaluative picture of our work to people who, if they read it at all, will read on the run.

Some of the difficulties are obvious.

How can one evaluate, in any public, quantitative terms, what a missionary or a program grant has "accomplished"? Would it help if full records of all tasks performed, numbers of pupils taught, vaccinations performed, meetings attended .... were examined? Such materials do not now exist, except in barest minimum. Would it be worthwhile making an effort to secure them?

If we had such records of "accomplishment," or at least of doings, we should then face the evaluation question proper. What is the value of such activity? How does it compare with the value which might accrue from a different set of activities? And this leads back to fundamental questions of the aims of mission, and priorities among those aims.

Is it "we" - the Directors and Corporation of UCBWM, working with staff recommendations - or is it partners overseas who ought to be evaluating? If one says the latter, which partners do we listen to, and how are the priorities and divergences among their evaluations sorted out and translated into UCBWM budget and personnel decisions? What weight do we assign to ongoing commitments and expectations as compared with new and untested alternatives (i.e., how evaluate a known quantity against an unknown)?

Board staff and Directors have a lot of answers pending. But this is an earnest invitation to you - missionaries, friends, supporters and critics of World Ministries to improve those answers. We are listening.

David M. Stowe

ABOUT THIS ISSUE

The picture on the cover is "Mother and Child" by Gyojin Murakami.

The photo of the Bosporus bridge on page 6 was taken by Robert Arndt.

With this issue of the Newsletter, the current editor bids farewell. Financial cutbacks have caused a reduction in staff. The Newsletter will be continuing however, under the editorship of Dr. Stow

HOLDING UP HALF THE HEAVEN

by Rhea M. Whitehead

The extent of women's emancipation in China must be rated one of history's big success stories. Imbedded in traditional Chinese society were ways of thinking from time immemorial--the inferiority of females, arranged marriages, concubinage, selling of young babies into prostitution, and the authority handed down from generation to generation of husband over wife. Changes began with the turn of the century, but by and large were limited to urban upper classes. It was less than twenty years ago that the new constitution of the People's Republic gave women "equal rights with men in all spheres of political, cultural, social, and family life."

Today women have positions and opportunities impossible to imagine in the past--in industry and agriculture, government offices, medicine and science, educational and cultural activities, sports, and virtually every other field. Asking a Chinese woman about her liberation one is bound to get a confident affirmation. She does not expect marriage and children to interrupt the career because maternity leave and child-care facilities are established parts of Chinese life. The same is true for free contraceptives and legal abortion. Most importantly the whole force of prevailing ideology--Mao Tse-tung thought--supports women in seeking new roles and responsibilities. The motto "Women can hold up half the heaven" is posted throughout China in factories, student dorms, and rural meeting rooms.

As we Americans well know, however, it is one thing to write equality into law and another to get men and women who are steeped in centuries-old traditions to divest themselves of such influences. To see that Chinese women have not yet fulfilled their potential one has only to look at the numbers of women in leadership positions.

Ms. Whitehead is research consultant in Hong Kong for the China Program of the National Council of Churches.

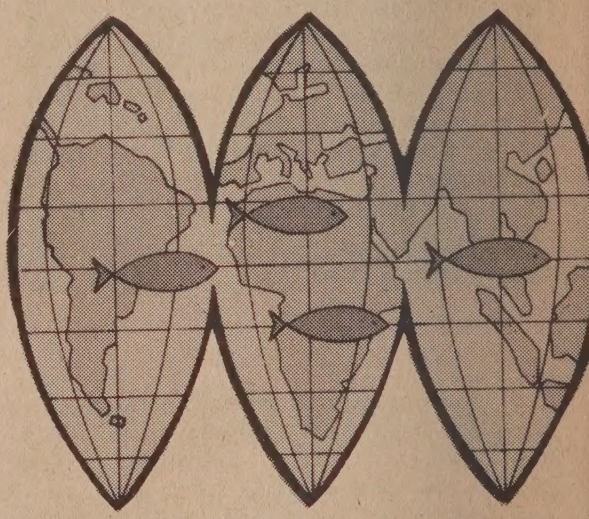
In China's organizations the leadership strikes many western, female visitors as being less male dominated than in our own parallel structures, although still disproportionately male. For example, at the highest national level of leadership, 8% of the 170 member 9th Party Central Committee are women. Over 20% of the delegates to the 9th Party congress were women. At more regional levels women have better representation.

In a large Sian textile mill in northwest China 62% of the plant's 3,350 workers are women. Female representation on the two major decision-making bodies for the plant (the revolutionary committee and Party committee) are 13% and 24%.

A thirty-three year old female member of the Party committee, Wu Kwei-Hsien, expressed surprise when I said women's representation on these leading bodies wasn't quite up to many people's idea of women's equality. When she cited the "heavier than men's oppression" of women before 1949 and that now they get the same pay for the same work, I told her that I knew this. But, I said, women still did not hold decision-making positions representative to their proportion in the plant's labor force. Comrade Wu answered that they did not feel that formal equality of numbers had much meaning. "It is simply clear that either all female or all male leadership is unacceptable."

A well-known woman party cadre in Shanghai told me that if a man and a woman of equal ability are being considered for a post, the woman will be chosen. If, when submitting committee lists for approval, there are no women on the list, she said, the revolutionary committee will turn the suggestions down. In the Shanghai area one third of the highest level Party committee is female, as are 20% of the district committees.

One reason that Chinese women do not seem to be so concerned about equality of numbers is that in China women's liberation is always seen in the context of the struggle for socialism. The primary conflict is not between male and female, they say, but between the exploiting classes and those who are exploited. Chinese women see their struggle together with men to build a new social system. If the female half of China is not mobilized, of course, there can be no real mass movement. The first step in liberating women is to provide them with an ideological basis (Mao's thought) for participating in the struggle for a better society. This will then include challenging the remains of male authority.



Women who fulfill leadership roles are given constant commendation in the Chinese press for jobs as varied as running a diesel locomotive, drilling oil, and repairing high tension wires, to being doctors, commune heads, and ballet artists. Great emphasis is placed on convincing older women that they too can be creative and productive. Woman are also given on-the-spot training for leadership positions.

There continues to be discussion of how much and what type of work women should perform. Formally the goal seems to be that women are to assume half the workload. The widely publicized heroines do work like men and usually do more than their share--thus inspiring men and women alike. In cities one sees frequent examples of "role reversal." For example,

while one 35-year-old Peking woman studied full-time in the university, her husband took over many of the household chores and got the children off to school. A Nanking man worked regular hours while his wife, a translator-guide for foreign guests, frequently travelled away from home. Men and women appeared to share household chores.

In the countryside, where 80% of the population lives, women still have the main responsibility for housework and children. Here Chinese women continue to struggle against traditional ideas and customs. Special "women's cadres" work in a consciousness-raising type of job--working for change in the thinking of village men and women, helping women organize to demand equal pay for equal work and gain jobs traditionally assigned to men.

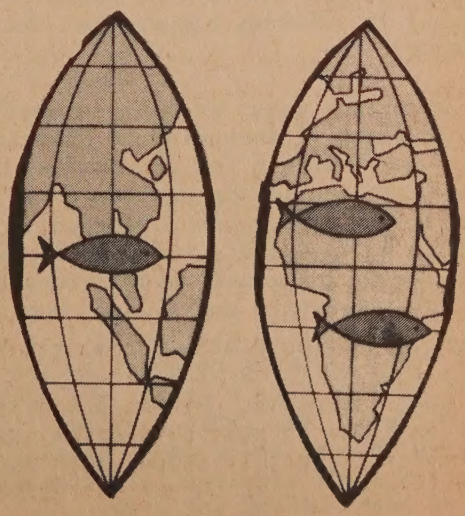
Supported by the strong force of Mao Tse-tung thought, Chinese women continue their quest for equality in practice as well as theory. In such a vast country this will take perseverance and patience. But given the progress made in the last twenty years and the confidence and spirit of our Chinese sisters, it is unlikely that they will settle for anything less than full equality.

Women in the British colony of Hong Kong, share the same Chinese tradition of male dominance. Little attention has been paid to women's issues. Official statistics reinforce the general trend of better education for everyone, including girls. Today, as many girls as boys stay on for full secondary education. 33% of the total work force are women. Many are employed in electronics, garment and wig factories.

But if women are doing well quantitatively, they are not doing so qualitatively. In commerce men have the field very much to themselves, except as typists and secretaries. Although 27% of all people working in business are women, only 5% hold executive positions. Banks and insurance companies have no senior women executives although 34% of the staff they employ are women. In industry, women make up 50% of the total workforce, but only 3% of the executives are female. In journalistic circles women fare no better.

The British colonial government does little to raise questions about this situation. Of 5,343 posts listed in the government directory, 10% are held by women and among senior government workers this figure is 2%. For the present, women in government-run institutions are paid less than men in the same jobs. If married they are placed on a temporary basis and barred from training schemes. It will be 1975 before a gradual equalization plan gives women equal terms and pay in government services.

The Hong Kong Church is also a male-dominated institution. Leadership positions within all denominations are held by men. The small numbers of women among young clergy and seminarians promise little hope for a major change in the near future. Young women seem aware that church leadership positions go to males. Women outnumber men as teachers within church schools; yet principals are dispreportionately male. Within the major Protestant denominations there are only four ordained women (two Anglicans, one Methodist, one Church of Christ in China).



Yet there are several bright spots. While the 15 member executive committee of the Hong Kong Christian Council has only two women, the chairperson is a woman. The Anglican Diocese of Hong Kong (Episcopal) pioneered for the world's Anglican communion by ordaining two women in 1971. The Church of Christ in China's Rev. Ms. Lee Ching-chi sits on the Central Committee of the World Council of Churches. In local congregations women serve actively as ordained-for-life deacons and church council members. It is not unusual for women in a church to fill a majority of the church council seats.

I have listened to more than one Chinese friend gently query a western missionary sister on whether she is really happy to be a "full-time housewife," finding her fulfuillment in enabling her husband rather than in her own involvement. For Hong Kong women with a college education assume they will combine career and family, working out household help or day-care for their children as best possible. As in China, women after marriage, continue to use their maiden names. A constant "couple front" is not expected. Pastors' wives, for example, usually have their own careers outside the church, often bringing in salaries higher than their husbands.

Hong Kong women are only recently showing signs of awakening to existing inequities. Within the church they will undoubtedly tackle the problem of male domination of the church hierarchy. Within society in general, women will continue to strive for a more proportionate share of leadership positions. Hopefully Hong Kong's women's movement will find a way, too, of being relevant to the majority of Hong Kong's people who are not middle class. For these families life's struggle to meet basic food, housing, and education needs requires full-time effort of both husband and wife.

BOSPORUS BRIDGE

The world's fourth longest suspension bridge, and the only one joining two continents, is nearing completion at Istanbul, Turkey. The new bridge spanning the Bosporus will provide the first road link since Darius' pontoon bridge in 500 B.C., and will be opening for traffic on October 29, 1973, the 50th anniversary of the Turkish Republic.

The new span between East and West symbolizes in many ways the Near East Mission itself--a bridge between old and new, between generations, cultures, and value systems, between Christians and Muslims separated since the Muslim conquests of the seventh century and the struggle of the Crusaders to seize the Holy Land.

GOD OF CONCRETE, GOD OF STEEL

1. God of concrete, God of steel,
   God of piston and of wheel,
   God of pylon, God of steam,
   God of girder and of beam,
   God of atom, God of mine--
   all the world of power is thine.

2. Lord of cable, Lord of rail,
   Lord of motorway and mail,
   Lord of rocket, Lord of flight,
   Lord of soaring satellite,
   Lord of lightning's livid line--
   all the world of speed is thine.

3. God of Turk and God of Greek,
   God of every tongue men speak.
   God of Arab, God of Jew,
   God of every racial hue,
   God of Laos and Palestine--
   all the world of men is thine.

4. Lord of science, Lord of art,
   Lord of map and graph and chart,
   Lord of physics and research,
   Word of Bible, faith of Church,
   Lord of sequence and design--
   all the world of truth is thine.

5. God, whose glory fills the earth,
   gave the universe its birth,
   loosed the Christ with Easter's might,
   saved the world from evil's blight,
   claims mankind by grace divine--
   all the world of love is thine.

These words by Richard G. Jones can be sung to any 7.7.7.7.7.7. hymn tune such as Dix (For the Beauty of the Earth). They appear, set to a Korean tune, in New Songs of Asian Cities published by the Urban and Industrial Mission Committee of the East Asia Culture Conference (available from the Institute on the Church and Urban Industrial Society, 800 W. Beldon Ave., Chicago, Ill. 60614. $1.00).

A WHOLE PERSON IN SOUTH AFRICA

by Lou Ann Parsons

The road to becoming a whole person in South Africa is a road filled with sharp stones--stones piled up through the years by racial prejudices and strife, hatred, ignorance, and fear.

Let me share with you an experience of two dearly loved friends, Martin and Richard. They are sojourners on this road to becoming whole persons.

Martin is a minister. He grew up in a minister's home. His tradition was of both English and Afrikaans (Dutch heritage) background. He lived in rural areas as a boy among Afrikaner farmers and has always spoken English and Afrikaans fluently. His background of thought is deeply Christian and his commitment is strong and vital and he serves God through a ministry with theological students as tutor and field work advisor. Martin is racially classified as a "white" man.

Richard is a young theological student. He grew up in the city in a very poor home. His father was a laborer and the family struggled to survive. Richard and his family are classified "colored"--a racial group in South Africa whose heritage is mixed racially between black and white. The same separateness, the same treatment, the same feelings of inferiority apply to colored people as they do to African people.

Ms. Parsons is a missionary in Uitenhage, South Africa.

These two friends of mine met at a training conference which was conceived, planned, and staffed by the Church in our area. We spent time in this conference in small groups and one afternoon as we gathered after lunch, Martin noticed the fire in the fireplace was low and said, "I'll get more wood from the boy." The "boy" was a 70-year-old African man on the maintenance staff of the Center where we were meeting.

"Boy" is a term that has always been used in South Africa by white people when referring to servants. It was a term Martin consciously despised because of what it means to blacks--but it came suddenly and subconsciously from his heritage. For Richard it was a traumatic experience. For him the term represented all the degradation and hatred he and his family had experienced.

Richard looked at me aghast. When Martin returned (not having realized he had used the term), Richard confronted him. As this was a group in which people were beginning to share in depth with one another, all of Richard's feelings of frustration and hatred came pouring forth. His own father had been referred to by this term.

After the shock and disappointment within himself had been expressed, Martin carefully explained his background, his heritage, and his efforts for all of his life to live according to different patterns of behavior from those practiced by many whites in the society. He didn't believe at all in the term or what it implies. He asked Richard simply and honestly to forgive him.

For many hours thereafter Richard couldn't forgive Martin and they both suffered deep pain and wept real tears. However, they were surrounded by ten others who gave love, tenderness, sympathy, strength and realistic help in searching, talking and working feelings through. It worked!

Richard experienced the real meaning of forgiveness when he began to see Martin as a person and not as a stereotype "white". . .the flood of relief, the new tears of joy, the change in attitude and feeling, the new life. . .and we all participated in this.

Martin experienced a new realization that he need not carry guilt for what happened in his past, but could be loved and accepted for what he is now and will continue to be. This for him was a new freedom.

It seems now that this experience created change in the lives of both of my friends:

> New hope, forgiveness, a deeper understanding of God, a new relationship, more courage, new freedom.

If people in the Church had not been concerned and planned this event, these changes would not have happened now--and maybe never.

> Structures can only be changed by those who are already freed to stand back from them and inwardly transcend them. Even sociological change, therefore, must be activated by personal revolt and response. The responsible freedom which the Spirit lays upon those who are alive in Christ makes them agents of liberation through their disobedience to sociological necessity. They will not fit the theory. They will be saved in order to save.
>
> John V. Taylor
> The Go-Between God

FROM UBUD TO DES PERES

The striking picture on the cover of the current UCBWM Annual Report--the foot-washing scene by an Indonesian artist--is a segment from a painting that hangs in the living room of Dr. and Mrs. Allen O. Miller in Des Peres, Missouri. Dr. Miller is professor of systematic theology and philosophy and director of post-graduate studies at Eden Seminary in Webster Groves, and Mrs. Miller is a member of the UCBWM Board of Directors.

It was on a sabbatical trip through fourteen Asian countries in 1967-68 that the Millers visited the artists' village of Ubud, Bali, where 200 struggling young painters live and work. The small museum in the village houses a wide variety of paintings, but little that one can identify as Christian.

Mr. Lasia, the artist of this particular painting, became deeply committed to the Christian life as a result of his contact with the Hendrikus Visch family, Dutch Reformed missionaries in Denpasar who were caring for 18 Indonesian orphan children. The Visches encouraged him in his artistic expression, and promised to display his works in their home in the hope that they could help the budding young artist a bit financially. Moved by the servant ministry of this missionary family, it was not unnatural that Lasia came to paint the foot-washing scene of the Upper Room.

This picture, now hanging in the Miller home, continues as a symbol of the deep interest in, and commitment to, the world-wide mission of the church on the part of the home's occupants. On this same teaching/study trip, both Allen and Dottie Miller were involved in mission. Dr. Miller lectured on Western religion and philosophy, and studied Buddhism, Islam, and Maoism in India, the Philippines, Japan, Indonesia and ten other countries. Mrs. Miller spoke and sang in concerts and vesper services. A special record of her singing was produced by the Church of South India.

In addition to teaching at Eden Seminary, Allen Miller teaches a course on Protestant theology and ecumenism at the Kenrich diocesan Seminary, another course at St. Louis University, and still another on world religions at Washington University in St. Louis. His new book Saving the World--a study of the interdependence of religions and politics in the five messianic movements inspired by Biblical faith--Christianity, Judaism, Islam, Americanism, and Communism--is due to be published by Harper and Row next year.

In subsequent years, their travels to various theological conferences and church assemblies have led them through western and eastern Europe, Russia, Latin America, the middle East and Africa. The latest involvement was a two-month appointment at the Ecumenical Institute for Advanced Theological Study in Jerusalem. Next year they hope to visit China.

We are grateful to them for sharing this painting by K. Lasia, through the Annual Report cover.

Keeping an equally busy schedule of preaching on mission and speaking on the themes of "Women in the Third World" and the 17/76 Achievement Fund, Dottie Miller has found time to write a book on their Asian trip called Around the World in 99 Beds, due to be published by Eden Publishing House soon. She is also the president of the Literacy Council of Greater St. Louis which uses the Laubach Each-One-Teach-One method for teaching among the 70,000 functional illerates in the St. Louis area. Mrs. Miller speaks often for this cause, going on TV to get tutors and students, and helps conduct workshops.

> The mission of the church is to live the ordinary life of men in that extraordinary awareness of the other and self-sacrifice for the other which the Spirit gives. Christian activity will be very largely the same as the world's activity--earning a living, bringing up a family, making friends, having fun, celebrating occasions, farming, manufacturing, trading, building cities, healing sickness, alleviating distress, mourning, studying, exploring, making music, and so on. Christians will try to do these things to the glory of God, which is to say that they will try to perceive what God is up to in each of these manifold activities and will seek to do it with him by bearing responsibility for the selves of other men.
>
> John V. Taylor
> The Go-Between God

WORLD FOOD AND CHURCH AID

by J. Richard Butler

The high cost of our food in the supermarkets and the absence of beef from many American tables have focused attention on world food supplies in an immediate and personal way. For many Americans, world food shortages have been automatically solved with a sufficient amount of modern technology, money, and of course some hard work. Only as we have been hit directly by food shortages, literally "where we eat," have we really begun to ask "Why?". At the same time, scare headlines in the press such as "Food for Overseas Needs Faces Cuts" and "U.S. Shortages Peril World Food Plan" have caused concerned inquiries from involved laypersons and clergy. These few lines attempt to put this situation into a proper perspective and spell out some of the implications for the overseas work of the United Church of Christ as it pertains to U.S. food supplies.

Mr. Butler is a staff secretary for the Division of World Service

Some critics have blamed all our problems on the sale of wheat to Russia this year. At best, this is an oversimplification. Agricultural economists point rather to the complex interplay of a variety of factors including unseasonal rains and flooding in the U.S.; lack of adequate rail transport in the Midwest to move grain to markets and ports; and droughts and crop failure overseas which put unusual pressure on U.S. grain supplies for export sales. The sale of wheat to Russia had political implications and motivations, and resulted not so much from any drought in the Soviet Union as from the inefficiency of the collective farming system there. The Soviets purchased some 26 million tons of grain on the world market in the 1972-73 season and are expected to seek an additional 15 million tons in the coming season.

The need to improve the U.S. balance of payments deficit and thereby aid the faltering dollar on the world money market spurred U.S. sales of grain abroad. As agricultural products

remain one of our best exports, economists expect continued sales overseas despite some shortages in the U.S. Present predictions indicate that the coming harvest will bring U.S. food supplies back to the level of 1971-72. The 1973 harvest is expected to see such increases at 6% for corn, 13% for wheat and 24% for soybeans. With overseas sales expected to reach 1.1 billion bushels of wheat in 1973-74, domestic prices will remain high.

Two other factors deserve mention in this review of causes of the world food shortages. While attention has been given to increased food production through the so-called "green revolution," any appreciable gains have been weakened if not negated through population increases. We all know the familiar story of increase from 800 million to just under a billion persons in the next twelve years in China, and of the whole world from 3.8 to nearly 5 billion in the same time. The population explosion continues to be a slowly but constantly ticking timebomb.

All these factors have contrived to reduce that portion of U.S. surpluses that have in recent years been available for food programs overseas to a minimum. One U.S. government official has pointed to soaring costs as an important reason for reductions in these supplies: "The question is, with wheat at $5 a bushel, how much do you buy? There are going to be cutbacks. There isn't going to be enough of all commodities to go around."

Another important element in the present food situation in the U.S. and elsewhere can only be called simple "greed." With everyone along the line from farmer to processor to wholesaler and retailer asking top prices, and the urbanites wanting top wages in their work, the system is under great strain.

How does this program of surplus foods for church programs overseas work? In the so-called "Food for Peace" program, the U.S. Department of Agriculture surveys existing stockpiles of commodities, current production, domestic needs and commercial export commitments. When it determines that all of these needs, including domestic welfare programs, have been met, the department then authorizes the purchase by the Agency for International Development of surpluses for distribution by U.S. church and charitable agencies overseas. In this way some 80-100 million persons in 100 countries around the world have been given assistance. Church World Service, the agency through which the United Church Board for World Ministries cooperates in much work overseas is just one of the agencies which have utilized these surplus products since the early 1950's.

The graph on page 14 shows the use of U.S. surplus foods by Church World Service from 1953-1972. Beginning in 1953 with the shipment of 17,297,648 lbs. valued at $3,552,967, Church World Service reached its peak of surplus food utilization in 1962 when shipments reached 493,048,791 lbs. valued at $25,698,133. That same year, according to its Executive Director, Mr. James MacCracken, Church World Service made a conscious decision to begin reducing its dependency upon U.S. government surplus foods as a major part of its programs overseas. As the graph vividly illustrates, the volume and dollar value of U.S. government foods used by Church World Service declined each year, with only two exceptions. In 1966-67 the draught in India, and in 1969-70 the Nigerian civil war precipitated a temporary increase in shipments.

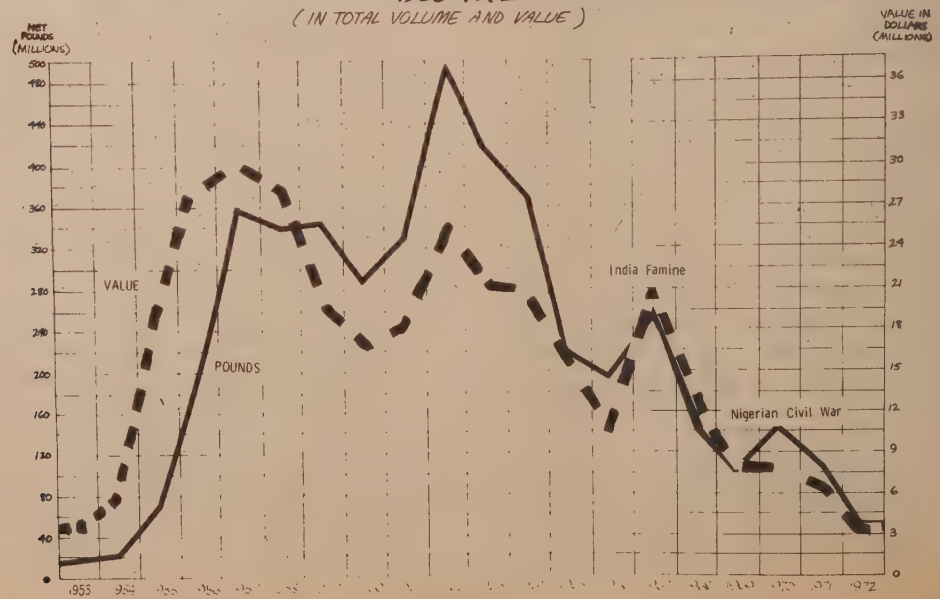
Two major factors brought the CWS governing body, which includes UCBWM staff members along with other denominational representatives, to this difficult decision. In spite of continued need overseas, Church World Service saw that it was unhealthy to depend too heavily on "surplus" foods since their availability varied from year to year. The potential reduction or unavailability of a particular surplus could cripple a program and do damage to those who were being helped.

For example, a school feeding program entirely dependent upon surplus milk and bread, could not be guaranteed for more than one year at a time. To introduce such a program one year and then reduce or eliminate such a program the next is not only bad programming, but can cause real damage to the children who become dependent upon this aid. Much of the cause of alarm today comes from those agencies whose overseas work is largely dependent upon such U.S. government support. One of the leading secular agencies involved in overseas relief is dependent for 85% of its budget on U.S. government assistance.

In addition to programing problems, Church World Service officials recognized that alleviation of food shortages overseas could not be provided only through use of U.S. surpluses. Therefore, while continuing to utilize these foods, though to a continually decreasing extent, CWS and its contributing agencies began to tackle the root causes of food shortages such as water scarcity, lack of agricultural expertise, etc. Such programs have become more and more important in the programing of Church World Service and have, of course, required a greater and greater financial commitment on the part of church members supporting CWS through their own denominational channels.

Because of this decision of Church World Service in 1962, present shortages of food will not cause major dislocation of overall programs. While there will be reductions in food supplies, the present dependency of Church World Service is close to what it was in 1953 when the program began. To continue to attack the root causes of hunger and food shortages, therefore, Church World Service depends not upon U.S. government resources, but contributions of ordinary laymen and women in its member denominations. In the United Church of Christ, this opportunity comes in the One Great Hour of Sharing offering during Lent.

CHURCH WORLD SERVICE SHIPMENTS OF PL-480 FOOD FOR PEACE COMMODITIES
1953-1972
(IN TOTAL VOLUME AND VALUE)



HEIRS OF JOSEPH

by Perry O. Hier

The food-producing areas of the United States find themselves an island of food abundance in a world that is a sea of scarcity. Unprecedented weather that has caused short falls [crops] of cereal grains in many of the heavily populated countries of the world has caused near-famine and the problems that hunger spawns. Wheat, the stuff that is the staff of life, will probably be given credit for speeding moves toward detente among the nations participating in the Cold War, which has almost thawed.

We in America find ourselves in the role of "the heirs of Joseph"--we have a backlog of food compared to a generally hungry world. Our supplies won't last for seven years with the world-wide demand at peak levels, but wise, thoughtful distribution can avert tragedy.

Mr. Hier, a grain merchant in Aberdeen, S. Dak., is a corporate member of the UCBWM. As a mission interpreter, he has made trips to India and Africa.

There are perhaps a billion people in the world who at sometime between conception and five years--the formative years--are so undernourished that they suffer during their shortened life spans either physical or mental retardation. The present situation of severe food shortages only makes the problem more "Malthusian."

The whole situation has become a bonanza to the American farmer who now produces enough for himself and fifty-one others--twenty of these overseas. He does this with his amazing machines and unparalleled research which brings forth bounty the world cannot imagine. The granary which has been filled to capacity on midwest farms now has a few empty bins. The prosperity that has come to American farmers from sales of grain and livestock has doubled and tripled in the past sixteen months. Many who have found farming a marginal occupation now have a problem with the Internal Revenue Department. Recent stories in the Wall Street Journal point this out, but it is a welcome problem.

The brunt of criticism concerning wheat sales has been directed to the Soviet Union, but this was only the show-case sale. Many other countries of the world have come to our markets to buy with gold, platinum, diamonds, and last but not least, oil. For the past fourteen months a metric ton of wheat, F.O.B. at our seaports, has brought an ounce of gold or more on European gold markets. This has brought about a balance in payments that this country has long sought, and is so important to our capitalistic system.

It is unfortunate that the rising commodity prices have increased the U.S. cost-of-living index which stands at an all-time high, but food in this country is cheap by any measure of standard. The average American wage earner spends only 16% of his income for food. This is the lowest in the world, and it compares to as high as 90% in parts of India and Africa. Americans may have to deviate from diets of exotic foods and red meat simply because it takes 2.5 pounds of grain to make a pound of chicken, four pounds of grain for a pound of pork, and eight pounds for a pound of beef. Much of the world envies our prodigal use of cereals; they must rely on the cereals directly instead of in the wasteful scheme of putting it through an animal converter. Even now the Japanese criticize our use of the Golden Soybean in livestock feeds when they rely on it so heavily as a human staple food.

Even much more unfortunate are those millions all over the world who cannot afford the increased price of American food. In years past this food was considered surplus and available through Food for Peace, Church World Service, CARE, and many other philanthropies and church-related missions. Now other countries must go it alone. America must realign its Public Law 480 Programs, and the concerned American community must double and triple its gifts to charities and its mission-giving. This attitude is based on the pride we take in calling ourselves a Christian nation. Charitable and mission giving has fallen off regretably at a time when world-wide inflation and devaluation of the dollar has severely damaged our whole approach to world sensitivity.

It is probably true that the developing world must solve some of its own problems, and the Borlaugs (first American agronomist to win the Nobel peace prize in 70 years) and the Butzs can only point the way. It is also true that if China simply cut her consumption back from 26 to 24 ounces per day per person, she would save 500 million bushels of wheat per year.

The United States Department of Agriculture's Foreign Agricultural Service states that in the past year the total U.S. grain supply produced was 221.5 million metric tons, with a carry-over of 43.5 million metric tons, making a total available of 265 million tons of all grains. This equals the production of the Soviet Union of 121.8 million metric tons of all grain harvested and 157 million metric tons total grain production in the People's Republic of China. Thus the Soviets and People's Republic of China have produced 279 million metric tons to our 265 million tons. Compare Russia, with 250 million, and China, with 800 million people - to 208 million people in the United States.

The astronomical growth of the world's population is some 80 million net each year, while the earth loses millions of acres of its land to the deserts, laterite, erosion from wind and water, and the ever-increasing use for roads and building sites.

America is sharing the abundance it has stored up for more than "Joseph's seven years" and it must continue to do this, simply because we have it to share and the Developing World needs it. Co-operation with Cold War countries points up that it is much better for commodities and goods to cross borders around the world than it is for soldiers and armaments to do so.

I am always amazed, when I have returned from Mission Interpreter trips to the India drought and famine areas, and the sub-Saharan lands of Africa--to view the 1000 miles or more of flat fertile land that mid-America has. This cannot be duplicated anywhere in the world. A rare blessing, indeed.

In the many speeches I make to churches and service clubs, my keynote sentence is this: "The problems of the world are the problems of the land (water, fertilizers, pesticides, herbicides), and of the people on the land." My belief is confirmed in this the more I travel.

This country comprises 6% of the world's population and consumes 52% of the world's commodities and industrial goods. Hardly a fair shake.

While it is good that this country has disengaged itself militarily around the world, it should not withdraw from the world scene too precipitously. It should be up to each American to accept the challenge of sharing his abundance--whether it be the expertise of an American agri-businessman, the bounties of an American farm, or the dollars that will support these endeavors.

TABLE TALK

Because of the growing interest in high-protein, meatless dishes, Connie Thurber, a staff member in the South Asia office, has suggested the following recipe which is a favorite in her house:

Kidney Bean Creole

kidney beans (canned, drained)
tomatoes (canned or fresh)
1 green pepper (chopped)
1 onion (chopped)
"Bacos" (imitation bacon bits)
or bacon, to taste

Saute the green pepper and onion in butter or bacon grease. Add kidney beans and tomatoes, simmer about 10 minutes or until ready to serve. Add Bacos a few minutes before serving. It is good with rice or noodles.

Connie varies the proportions to suit her taste. She suggests using two large cans of kidney beans and one can of tomatoes (with juice), or 3-4 fresh ones.

This recipe is good as is, and also with variations. Cheddar cheese goes well with it, or try adding hamburger or left-over ham.

There is one living, dying, quality about all mankind. Male and female, old and young, bound in the generations, set in families, hoping, fearing, yearning, striving, toiling, gaining, losing, having, getting, hating, loving--all these are one mortality through all times, faiths and places. In this kinship men talk different languages, but they spell everywhere one humanity.

Kenneth Cragg
Alive to God

A VISIT TO "RIDICULOUS EGGPLANT"

by Milton E. Detterline

There was that bit of trouble about our name, for one thing. So many people have their own way of pronouncing "Ursinus" that when fifteen Japanese guests arrived on campus they had to suppress a few smiles. To the oriental ear, our handling of the College name came out as "extremely bothersome," "ridiculous eggplant," "banzai to the nose," or "tomorrow, nothing." It's a tough situation, really, for an affiliate of the United Church of Christ named in proud honor of the sixteenth century reformer Zacharias Baer who took the academic name, Ursinus.

They came from Tohoku Gakuin University (formerly North Japan College) in Sendai--a school supported in part through our United Church Board for World Ministries. There were thirteen students accompanied by English professor Jun Kawashima and his assistant, Chuichi Kyogoku. TGU Dean Toru Kurosu, enroute home from a business tour of Europe, joined the group for a brief time.

For five weeks beginning in early July, the students shared in the summer school program, taking, along with eleven American counterparts, a non-Western literature course taught by Dr.

Philip G. Williams, long-time professor of English at TGU and adjunct professor of English at Ursinus while on furlough. The 3-credit course was devised by Williams and Ursinus Deans Richard G. Bozorth and Charles Levesque.

The 3-hour morning sessions each weekday were supplemented by a cultural anatomy of American life. The students stayed in family homes on weekends, camped our forests, visited museums and parks and shopped malls. They fondled the Liberty Bell, heard the occasional crack of a Phillies' bat, toured transcendental Concord, Massachusetts, gawked at Plymouth Rock.

Mr. Detterline is the chaplain at Ursinus College, Collegeville, Pa.

Always they queried new friends during lunch and free afternoons and late-night bull sessions. Phil and Tinker Williams kept the lights burning well into the night in their Collegeville house, parental home of the students whose own dorms were Wilkinson and Shreiner Halls on the Ursinus campus.

Churches--especially within the Pennsylvania Southeast Conference, headquartered on the Collegeville campus--hosted the Japanese many evenings and weekends, and often the students responded with ceremonial foods and songs and dances for their hosts.

The Japanese conducted a farewell buffet and party in Wismer Hall at the College, demonstrating the time-honored arts of calligraphy, floral arrangements, the tea ceremony, native foods, all the while dancing and singing in their yukattas.

The students and their leaders left Ursinus on August 8, bound for a month's tour across America before returning home laden with the souvenirs and understanding that enriched this beginning program further relating the "sister schools" of Ursinus and Tohoku Gakuin.

In a final evaluation session shared by Ursinus deans, Williams, and officials of Christian International Education Exchange (the group largely responsible for the summer program), a determination was made to seek to triple the number of students sharing the Ursinus program in 1974, and to examine further a possible visit by Ursinus students to special studies at the Sendai University.

PERSONNEL NEEDS

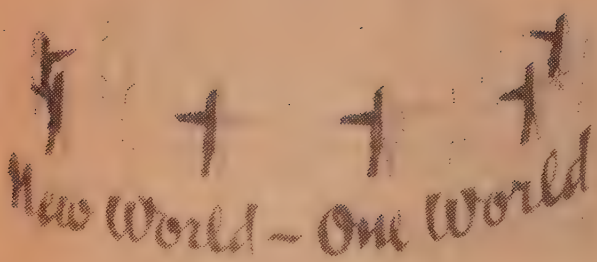
Two physicians are urgently needed to go to Rhodesia for a 3-5 year term.

The 30-bed Sister Buck Memorial Hospital in Chikore is without a doctor, several rural health clinics in the area have no supervision, and the Community Health Program is sagging. The hospital wants a doctor with some preparation or interest in public health.

A physician-surgeon with broad enough experience to do general practice and surgery is needed by the Willis F. Pierce Memorial Hospital in Mt. Silinda. He/She will work with another doctor and assist in the nurses' training course. The hospital has 116 beds--four wards: men, women, children and maternity, plus a 60-bed TB sanatorium and an orphanage.

For further information, contact:

Overseas Personnel Office
UCBWM - 16th floor
475 Riverside Drive
New York, New York 10027
(212) 870-2711



ON THE BANKS OF THE KAFUE

by Grace Rubenstein

In Zambia there is a name everyone knows--Kafue [Ka-foo-ey]. It belongs to a river which flows across Zambia, entering from the Zaire border and flowing into the Zambezi. It is the name of a large hydroelectric dam on that river which is supplying power for the large copper mines up north. Twenty miles up river is a new fast-growing city by that name, also. Started after independence in 1964, it now has a fertilizer factory, a textile mill, and a newly-finished steel mill. And in a river bend near that city is the Kafue Secondary School, started by the English Methodists fifty years ago and now administered by the United Church of Zambia, where 450 boys are studying to become leaders of their fast-developing nation.

While my husband is teaching and counseling in the secondary school, I have been having a wonderful experience teaching in the nursery school which was started by a former principal's wife on her back veranda, and is now housed in its own small building. One of the purposes of the school is to give four and five-year-olds beginning instruction in English. In their homes the children and their parents speak Nyanja or Tonga, but when they go to school they must learn English since that is the language Zambia has chosen as the medium of instruction.

Ms. Rubenstein is a missionary in Kafue, Zambia.

Very quickly the children begin to understand that "come in" is the same thought as "mwaiseni," and "sit down" the same as "khalala pansi," that "dog" is "mubwa" and "little bird" is "kayoni." Before the year is out, they can say "Want the ball, please" or "Goodbye, see you tomorrow."

When it comes to stories, our happiest times are those when we walk down to visit Mrs. Price, the pastor's widow who has retired and lives down by the river now. All the children sit on mats under the fig tree, and first Mrs. Price reads the story in Tonga, and then I in English.

After that we talk about the geese that live in the yard nearby, or the turtle she has captured and kept to show them. Once she had a pet monkey which would sit on one's shoulder. Often we look at big hippo tracks in her garden where a wandering marauder had come to eat in the moonlight. We can learn the colors by picking her flowers, and counting by using sticks and stones.

Zambian boys and girls at home soon learn to collect and break sticks for the outdoor fire on which their mothers cook dinner, to bind grasses together for baskets or mats, to shape clay into toy animals, and to make catapults or wire cars. In the nursery school we give them the new experience of constructing with blocks, putting puzzles together, and using pencils, crayons, and

paints. To provide the opportunity for such learning with eyes and hands is also part of the reason for our school.

In addition to these younger children, there is an older group of boys and girls who have not been able to go to primary school because in Zambia there are not enough places for all children to attend. This group has regular lessons for two hours. When they are seven or eight, they may be able to walk the seven miles to the primary school across the river, and be squeezed into a class there.

Luckily for these thirty children, friends overseas have provided money so they can have a "milk biscuit" every day. These healthful cookies contain the equivalent of a cup of milk--and are an important aid to the growing process.

In traditional African life, children were taught those valued rules and ways that brought stability to the life of all. There is tremendous respect for persons in that simple but wise system of education.

Now the lives of the children I know will be bombarded by new ideas, new values, new ways of behaving. Life will not flow in a determined pattern anymore. It demands a new faith in life, and for us who are working with the children of Africa, it demands truth that the changes we help to start will bring good to their lives.

Communicating is done in many ways besides language. There is much joy in the eager life of these small people, and together, teacher and children find joy in the sharing and learning. Hopefully our humanity, our faith in life itself, and a God who cares, is the value we communicate to one another.

The test of any religion's vitality at a particular time is to ask not only how strongly its traditional convictions and patterns of life are still maintained, but also how positively it is responding, with a clear yes or no, to the changing influences and tensions which are affecting the society with which it is involved.

To respond does not mean to acquiesce in the effects of every new development but to answer the call of God which comes through the new situation; and, naturally, the call of God will be interpreted in the light of that tradition of response and that understanding of reality which has been inherited from the past.

In every religion, therefore, we can find the same tension between conservatism and development, and it must be so if past obedience and present response are both to be seen as an answer to the call of him who is beyond all religion.

John V. Taylor
The Go-Between God

OPERATION PENGUIN MONK

In July, 1973, The New York Times revealed that the U.S. Army was conducting surveillance and penetration operations against German civilian organizations--student and university groups, Christian campus fellowships, mission programs, and any group or person differing with U.S. foreign policy, or believed to be critical of the Army, encouraging dissent or desertion, or otherwise causing "trouble." These intelligence operations, carried on with the assistance of the West German government, included tapping telephones, photographing meeting places, and trying to infiltrate the groups.

It was further disclosed that a special target of this secret program was the Gossner Mission--an evangelical center to which the UCC has been related for many years through fraternal workers such as Carleton Lee, Robert Starbuck, and Harvey Cox. The particular program against the Mission was code-named "Operation Penguin Monk."

Such intelligence operations in West Germany have a long history. Under a 1955 status-of-forces agreement, the United States, Britain, and France retained the privilege to censor mail and tap telephones in West Germany. For many years, all private mail between West Germany and Cuba, and between West and East Germany, was screened and censored. In 1964, the Gossner Mission first discovered that its in-coming mail was being secretly opened, and twice in following years, Pastor Horst Symanovsky, the director of the Mission, had been summoned to the regional headquarters of the criminal police department in connection with his protest against such violation of Gossner Mission postal privacy.

Gossner Mission and its head, Pastor Symanovski, have been in the forefront of Christian social action, and particularly urban industrial mission, for the past thirty years. The Mission House is a meeting place for students from various countries and for labor union groups.

During past years, Pastor Symanovski and the Mission have participated with Prof. Hromadka of Prague in the organization of the World Christian Peace Conference, and in the campaign for Democracy and Disarmament. They have spoken out against the Vietnam War, against the law prohibiting the existence of the Communist Party in West Germany, and against the emergency laws which serve as a legal basis for the various forms of governmental evesdropping and spying on private West German citizens.

More recently, some of the American students in seminars have been in contact with "Liberation News Service," and one of the American students, doing alternative service as a C.O., took part on his own in an underground newspaper at a nearby U.S. Army camp. But no U.S. Army deserters have been helped in the Mission House itself.

After the July news broke, Pastor Symanovski said, "Today everyone in West Germany who does not follow the 'middle line' in politics or economics is suspected of being some kind of 'Leftist,' and so runs the risk of being put under surveillance and spied on. But what of that? Whoever walks in openness neither expects nor demands any indulgence from his critics.

"We have no secrets in our work. We therefore have no need to act secretly The protest we made to the postal and telephone authorities back in 1964 had no effect whatsoever. We have more important things to do than to get excited over such acts of spying."

On August 13, Dr. Kurt Scharf, presiding bishop of the Evangelical Church of Germany, and Pastor Symanovski were interviewed on the Southwest Network of the German NBC. Pastor Scharf declared that he had experienced such surveillance of his ministry in three different epochs --in the National Socialist period, later when he lived in East Germany, and now again in West Berlin. But now he began to fear that surveillance would not respect even the secret of the confessional.

"The attitude of the Church in this matter is absolutely explicit," he said. "We maintained, as churches in totalitarian societies, that acts of pastoral care must not be touched in any way, whether by the police or the courts, and we insisted on this principle publicly in spite of the pressure of such regimes against this view. So today we must call upon the Federal German Republic to insure that the confessional and pastoral care are given absolute protection from bugging and spying of any kind."

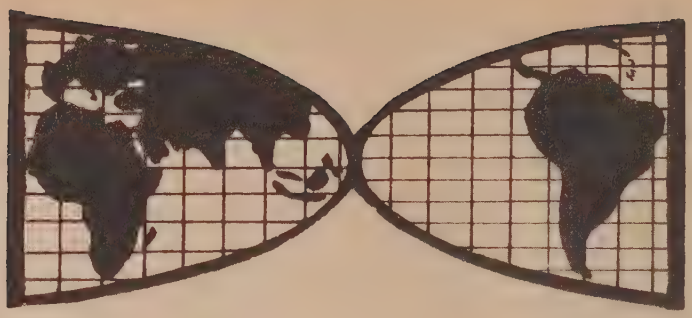
In his remarks, Pastor Symanovski maintained that the traditional idea of a "private realm" must be given up in this technological age. "In the past, pastors have clung firmly to the confidential, the secret, character of pastoral care. But now and in the future, this veil of confidentiality is, and will be, readily violated. Mass periodicals, as in the last issue of Stern, report in detail what technical instruments now exists to break through every wall of privacy, and not merely through the telephone. There is no longer a sacrosanct 'private sphere.' This is true not only for ministers of religion but also for physicians and other professional groups, indeed for us all. Postal and telephone secrecy have become but a fiction--or to speak more plainly--a lie.

"If we wish to be a democracy, then we must consider whether we should maintain this lying pose or whether it is our civic duty to denounce it. Every citizen must reckon that his private sphere is now being violated from one side or another. Perhaps the church should make this clear to all citizens, demanding from the various governments of the world that they openly give up the fiction that there exists any more such thing as 'telephone and mail privacy.'"

If the small local units are the true growing edge of the church they must never be 'for Christians only.' They are the points of dialogue with the world. They are the places in which we should expect to find the unbeliever entering into the argument over a Bible passage, the communist comrade sharing the battle for decent low-rent housing, the Hindu or Muslem friend joining in the prayer or even partaking, if only he will, of the loaf and the cup.

This does not mean an uncommitted group, but a Christian group in which the uncommitted are made to feel at home. For the ground of all our evangelism is the fact that the Holy Spirit, the Go-Between, not only stands between one believer and another, but between the Christian and every other being with whom he is give the communion of a mutual awareness. If it were not so the border of the church would be an abyss, whereas we know it is a place of meeting where new life is generated.

John V. Taylor
The Go-Between God



MISSION TOWARD ECUMENOPOLIS

Final preparations are underway for the 164th Annual Meeting of the UCBWM in New York City, November 11-14, 1973. The meeting will be held in Riverside Church, whose dual affiliation with the United Church of Christ and the American Baptist Convention recalls much of the past history of the UCBWM.

Adoniram Judson, Jr., the founding father of Baptist Foreign Missions, and his wife, Haseltine Judson, were among the first five men and two women commissioned as missionaries of the American Board of Commissioners for Foreign Missions, the first overseas mission board in the U.S., in an historic service in the Tabernacle at Salem, Mass., on Feb. 6, 1811.

The ABCFM, actually chartered in 1812, came into being because a group of young men calling themselves "The Brethren" came to the conviction that they were "called to go out and preach the gospel among the heathen." The Haystack Prayer Meeting, where they covenanted together, is portrayed in one of Riverside's stained glass windows.

For this annual meeting the UCBWM has chosen the theme "Mission Toward Ecumenopolis." The term "ecumenopolis" was first used by the Greek city planner C. A. Doxiadis to describe the "universal city" which will eventually cover the earth with a continuous network of major and minor urban concentrations.

Today, already, almost half of the world's population lives in urban areas; by 1985, the number will reach two-thirds. Although most of the UCBWM's work is presently located in rural areas, the urban challenge to mission will become increasingly strong during the coming decades.

Today the UCC is involved in a number of significant urban ministries abroad. In community organizing, Tom Paton has helped start several citizens councils in Tokyo; in Ozaka Ron Fujiyoshi works with community action groups, one of them from the Korean minority; and in the Tondo slum of Manila, the UCC helps support the Peoples' Ecumenical Committee on Community Organization (a glimpse of this program was shown in "Becoming Free").

In environmental action, Tony Carter has produced many audio-visuals on the subjects of pollution, economic developme and human rights for both church and secular groups in Japan. In Istanbul the Redhouse Press is a key part of the Near East Mission's effort to develop Turkish awareness of such issues as ecology, urbanization, development, and the popula tion explosion.

In the area of industrial mission, Dick and Jane Sales are located in the new rapidly-growing industrial complex and copper-mining center of Selebi-Pikwe, Botswana, helping to strengthen the work of the church as it reaches out to the new residents. In Bangalore, a key industrial center in South India, the UCC has contributed to the leadership development of the Industrial Team Ministry.

Philip Potter

In India, the UCC has been unique among mission boards in starting urban neighborhood houses--social centers carrying on programs in family life, youth and marriage, vocational guidance, adult literacy, and arts and crafts (Bombay, Sholupur, and Raipur).

The UCC is engaged in urban medical care through Ben Whitehill's community health program and work with heroin addicts in Hong Kong, and such institutions as the McCord Zulu Hospital in the heart of Durban, South Africa.

A newer ministry of reconciliation is carried on in Berlin by Peter and Tony Meister who provide a very personal communication link between the churches in East and West Berlin.

Highlights of this annual meeting will include a half-day visit to the U.N. where the corporate members will be welcomed by UCC member Bradford Morse, under secretary general for political and general assembly affairs, and briefed by Robert Miller, director of executive office of the secretary-general. Two world churchmen will also give addresses during the meeting--Philip Potter, general secretary of the World Council of Churches, and Masao Takanaka, visiting professor of social ethics at Yale Divinity School.

Starting off the meeting will be an "Earth Walk"--a visit, with sight, sound, aroma, and food, through Riverside Church to various overseas countries where the UCC is at work. And during the working sessions, there will be an extended look at overseas program.

Masao Takanaka

17/76 UPDATE

by Jennifer Lawson

This major funding effort launched by the Eighth General Synod out of its priorities of combatting racial injustice, has advanced into its second year. The two lead-off conferences, Central Atlantic and Florida, met with encouraging response despite an unusually short campaign period. Churches in these conferences are now receiving pledges towards their combined challenge goal of $1,000,000. In Florida, three major gifts of $10,000 each were received before May, 1973.

Goals totaling over $5,000,000 have been voted by conferences campaigning in 1973-74. Of the fourteen conferences now beginning their 17/76 effort, nine have adopted the suggested challenge goal.

Funds from the campaign will support six predominatly black colleges related to the United Church of Christ, and educational enterprises serving racial justice overseas. These overseas institutions operate under the auspices of the United Church Board for World Ministries.

The support for these overseas schools comes out of the recognition that some of the most extreme forms of racism are found overseas, especially in Southern Africa. And as the World Board Executive Vice-President David M. Stowe states, "Racial injustice is not limited to Southern Africa, nor to conflicts between blacks and whites." In Asia, the Middle East, and Latin America, injustice and oppression are often rooted in present or historic ethnic discrimination.

Ms. Lawson is staff writer and publicity director for the 17/76 Achievement Fund.

This campaign is the UCC's way of affirming its belief that education is often the most effective way a person can overcome the bonds of racial injustice. The work of schools like Dansalan College in the Philippines, Ahmednagar College in India, or Inanda Seminary in South Africa, offers illustrious evidence as proof of this thesis.

Dansalan was recently the center of reconciliation on Mindanao Island, amidst warring Christians and Moslems. Dansalan, a Christian school located in a predominatly Moslem area provides, as 17/76 National Director Ford Forsyth describes it, "a tremendously important Christian presence." Dr. Forsyth adds, "In some cases it is a presence alongside of a social movement seeking to educate people in developing nations who are just finding their way. Our schools overseas have a tremendous record of training leaders."

Prior to the campaign, Dr. Forsyth served as pastor of the Union Church in Istanbul, Turkey. This first-hand experience of the Near East Mission's overseas work led Dr. Forsyth to accept the role as director of the campaign. Speaking recently, he said, "I came home from Turkey to do this, because I became convinced that our work overseas in this period of the world's history is crucial."

Twenty percent of the campaign funds will go to the support of the overseas institutions. 75% will support black colleges in America, and the remaining 5% will be reserved for conference-designated scholarships for minority students.

The campaign has as its primary goal $13,000,000 and $17,000,000 as a challeng goal. It will extend over a period of three years ending in 1976. With the continuing support and encouragement given by congregations across the country the campaign will successfully achieve its goal of $17,000,000 by 1976.

BOOK REVIEWS

The Go-Between God: The Holy Spirit and the Christian Mission by John V. Taylor, Fortress Press, Philadelphia, Pa. 1973. 246 pp., $5.50

"Go-Between" in the realm of personal relationships suggests the role of mediator or conciliator. In this forceful book John V. Taylor, former British missionary and churchman, leads us to think afresh about the faded concept of mission, and what the Holy Spirit breathes into the structures of mission.

In the first half of his work Taylor defines Christian mission as first recognizing what the Creator-Redeemer is doing in his world, and then trying to do it with him. In the second half he begins by quoting Emil Brunner's great declaration that "The Church exists by mission as fire exists by burning" - that is, one cannot separate church from mission.

The Holy Spirit is not only our source of power for this mission to the world and its peoples, he writes, but is also the spark for moments of sudden and intense mutual awareness between ourselves and others. "In every such encounter there has been an anonymous third party who makes the introduction, acts as a go-between, makes two beings aware of each other, sets up a current of communication between them. What is more, this invisible go-between does not simply stand between us but is activating each of us from inside."

Taylor, who is General Secretary of the Church Missionary Society in England and an author of high caliber, stresses that this mutual awareness is a basic ingredient in Christian mission--in helping God to achieve his purpose on earth. "A Christian can never be the means of communicating Christ to another until what we might call the current of communication has been switched on. Without this ability to see the truth of another man, the missionary of any color may do more harm than good. . . In these days more and more people are sick and lost because they do not know with any certainty who they are or what they are. They can find their identity and their role only when someone else sees them with love." The missionary of the Holy Spirit, he writes, learns to recognize issues in society involving personhood, and knows how to "fight for the truly personal values in himself and others."

Missionary training, the author contends, should focus on helping people to become "more receptive to the revelations of God. Jesus knew the flashes of sudden recognition, of seeing the ordinary in an extraordinary way, which the Holy Spirit gives to every man. . . It is in his unquestioning availability to all who cross his path and his openness as a man among men that we see what it means for a person to be possessed and driven by the wind of the Spirit." Another mark of the Spirit possessing Jesus was his insistence on making a choice - or, in the reverse, his condemnation of failure to commit oneself. To choose is to commit oneself; to commit oneself is to run the risk of failure, the risk of sin, the risk of betrayal. Jesus can deal with all those - his nature is to forgive. The only thing he can do nothing with is the refusal to be committed.

Taylor's thoughts on this are powerful and convincing: "If one is open towards God, one is open also to the beauty of the world, the truth of ideas, and the pain of disappointment and deformity. If one is closed up against being hurt, or blind towards

one's fellowmen, one is inevitably shut off from God also. One cannot choose to be open in one direction and closed in another. Vision and vulnerability go together. If for one reason or another we refuse really to see another person, we become incapable of sensing the presence of God." He is really laying it on the line for anyone who sees himself or herself as being a missionary on the homefront or abroad.

Taylor, who some years ago wrote a magnificent book on primitive religion called The Primal Vision, draws a parallel between mutual awareness and sensitivity between two individuals, and the same openness between members of different faiths and cultures. He believes any religion to be "a people's tradition of response to the reality the Holy Spirit has set before their eyes [my underlining]. The test of any religion's vitality at a particular time is to ask not only how strongly its traditional convictions and patterns of life are still maintained, but also how positively it is responding, with a clear yes or no, to the changing influences and tensions which are affecting the society with which it is involved." In any interfaith dialogue today, the terms of the encounter must be an equal commitment and an equal openness; Christ insists, states Taylor, that his disciples be "free, culturally and intellectually ... to become 'all things to all men' and discover common ground in those experiences of awakening and disclosure."

In his final chapter Taylor deals with intercessory prayer as being a deepening of mutual awareness, rather than specific requests, through a kind of "mission of silence." Christians are those who "have been given the same experience of intercourse with the Father as Jesus knew, and whose mission is simply to let all men know that it can be their experience too." Just as our understanding of world mission has become that of a flow of two-way traffic between two nations or cultures, so intercessory prayer should always be two-way or give-and-take.

"No Christian, however high his calling or endowment, may be independent of the help of others. It is the mark of the missionary that he knows how to receive as well as how to give, most of all in the things of the Spirit." Most of the apostolic prayers were made in this spirit: "Brothers, pray for us also" (1 Thess. 5:25). Those of us here who have had encounters with missionaries returning from their fields of service have heard this very same message: that they have received far more than they have given to the respective indigenous churches of other lands. This is because I believe, the mission is God's, not ours

Judy Myrick
formerly missionary in
South Africa; member
UCBWM Board of Directors

Ward Hartman - Pioneer Midst Change

by George R. Snyder, Hammer Graphics, 216 W. Hugh St., Piqua, Ohio 45356, 1972, 106 pp., paperback.

Dr. George R. Snyder makes the biography of his friend and colleague a valuable contribution to the history of Christian Mission in Hunan Province of central China. Dr. Ward Hartman kept pressing the frontiers of Christian work and witness into untouched corners of Hunan's western mountains and, through four stormy decades of China's modern history, touched so many facets of the northern Hunan work with his gentle, self-effacing spirit and his joyously contagious personal faith that his story must inevitably be the story of an era which is now part of our United Church of Christ heritage.

The waves of the political movements which swept China between 1910 and 1950 broke even on the remote Hunan ranges, but this book makes no attempt to interpret the times: it is an account of the single-minded devotion to Christian evangelism which was Ward Hartman's very life.

The war lord years, the 1927-28 beginnings of strife between Chiang's Nationalists and the Communist elements in the movement, and the bitter sufferings as the Japanese advance in World War II moved to the Hunan foothills--these left their marks on places like Wusah, Paotsing, Yuanling and Yungsui, but their suffering was a setting for compassionate service and their bitterness a backdrop for Ward's courageous witness to the meaning and hope in the Christian Faith.

A two-year separation at one point, while Dr. Hartman kept the work advancing near the Szechuan border and two occasions when furloughs in the USA were extended by Ohio pastorates offer low-key commentary on the turmoil in China, but it was not until the Communist rule drew the restrictions too tightly in 1949 and 1950 that he withdrew to Hong Kong and then to retirement in Ohio in early 1954.

Dr. George R. Snyder, the author of this biography, began his own 30 years of Hunan service under Ward Hartman's tutelage, maintained close touch during his own Ghana service, and was again on the scene in Ohio as Dr. Hartman filled retirement years with a succession of interim pastorates and the decade of work in Cincinnati, both as Deaconess Hospital chaplain and then key figure in the pioneering program for Senior Citizens in Greater Cincinnati. This is a story of "greatness passing by" in the incandescent witness of a man who lived out his conviction that "there's nothing to compare with the joy, the satisfaction of a life lived to the glory of God."

Paul R. Gregory
Regional Secretary
Pacific Area

A Man for His Times: The Life and Thought of David Bowman Schneder, Missionary to Japan by C. William Mensendiek, North Japan University, Tsuchitoi, Sendai 980, Japan, 1972. 194 pp., $4.00

Dr. C. William Mensendiek's biography of Dr. David Schneder is not only an appreciative and insightful tribute to the life of this giant of the early twentieth-century missionary movement in Japan, but also a revelation of much of the ethos of that movement. Without the imagination, courage, persistence, and even stubbornness, of Dr. Schneder, North Japan University would not be the vigorous, multi-faceted university it is today, standing high among many fine educational institutions in the growing North Central Japan city of Sendai. Nor would the missionary heritage of the United Church of Christ have so rich a chapter detailing its work in Sendai. Dr. Schneder guided the course of North Japan University (Tohoku Gakuin) for many years as college president and missionary statesman. He also contributed much in a less direct way to the development of Miyagi College for Women, its smaller sister institution.

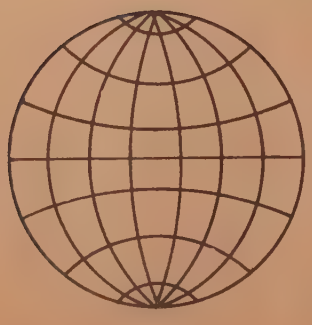
Dr. Schneder and his family were central to the large missionary community in Sendai, supported by the Board of International Missions of the Evangelical and Reformed Church in the days before the merger with the Congregational Christian churches, whose mission activity in Japan centered in Kyoto. Just before World War II, the Kyodan emerged as a union of the major Protestant groups in Japan pulling the Sendai group into closer fellowship with other missionary groups in Japan. The Sendai missionary grouping is now much smaller as Japanese churches and educational institutions have grown and strengthened; it is also much diversified since missionaries of various American denominations, linked in 1947 in the Interboard Committee for Christian Work in Japan, have sent personnel into the educational scene in Japan without concern for the former denominational background of the institutions in which they serve.

Dr. C. William Mensendiek, since 1946 part of the Sendai missionary company, teaches Christianity in the department of religion at North Japan University. He makes excellent use of his sources for this biography, many of them records of the Board of International Missions kept at Lancaster Theological Seminary. This book is an important contribution to mission history in Japan, but it is not just history; the person of David Bowman Schneder stands forth clearly as minister, educator, fund-raiser, and apologist for improved U.S.-Japan relations.

Dr. Mensendiek also includes a delightful biographical essay on the life of Mrs. Schneder by the Schneder's older daughter, Margaret S. Ankeney, herself a long-time missionary in Sendai, who died in retirement only shortly before the book was published.

Publication of the Japanese edition was made possible by the resources of the University; funds remaining from gifts by American friends to the Schneder Memorial Library on the Tohoku Gakuin campus financed the English edition.

Elinor G. Galusha
Associate Regional
Secretary, Pacific



The Social Impact of United Church of Christ Invested Funds 1971-73, Report of the Four National Instru mentalities with Invested Funds, by Howard Schomer, UCBWM (475 Riverside Dr., New York, N.Y. 1002 1973. 20 pp.

Partners in Apartheid, Should U.S. Congr Congress Withdraw from South Afric --A Christian Assessment, by Don Morton, Council for Christian Social Action (289 Park Ave. S., New York, N.Y. 10010). 1973. 50 pp 75¢.

Time to Withdraw: Investments in Southe Africa. Report by the Programme t Combat Racism. World Council of Churches (Room 439, 475 Riverside Dr., New York, N.Y. 10027). 1973. 26 pp. 75¢.

Investment in Oppression, Report of the World Relationships Committee. YWCA of Canada (571 Jarvis St., Toronto, M4Y 2J1, Canada). 1973. 48 pp. $1.00 + .35 postage.

The debate continues: Should U.S. corporations be pressed to withdraw from Southern Africa? The question was put in these terms by the Eighth General Synod when it urged all sectors of the UCC:

"To examine the role which U.S. corporations play in Southern Africa in maintaining the status quo; furthermore, to use their various resources, including the leverage of their investment and stoc ownership powers, to press these companies to develop vigorous policies and practices in employment, compensation, public relations attitudes, and business operations which will challenge repressive and unjust conditions. If their activities appear to strengthen colonial or racist oppression rather than change it, they should be pressed to withdraw."

Four national instrumentalities followed the directions of the Eighth General Synod and subsequently presented a report to the Ninth General Synod, entitled The Social Impact of the United Church of Christ Invested Funds 1971-73. Dr. Howard Schomer, World Issues Secretary of the UCBWM who served as joint staff officer for the national instrumentalities wrote the report. It was distributed to all delegates to the Ninth General Synod and undoubtedly helped persuade some that the leverage of UCC investments had produced enough positive results so that U.S. corporations should not be pressed to withdraw.

Although the Ninth General Synod rejected a clear withdrawal resolution, it did urge the church to continue pressing corporations to challenge repressive and unjust conditions.

From the other side of the issue, but still within the UCC, comes a longer report Partners in Apartheid. This 50-page booklet was written by Don Morton, a white South African minister, for the Council for Christian Social Action. After examining the apartheid system socially, politically, and economically, Mr. Morton contends that U.S. investments "appear to strengthen colonial or racist oppression."

This debate is not confined to the U.S. The YWCA of Canada in May 1973 issued a report on Canadian Economic Links with South Africa entitled Investment in Oppression. It was published as a study document in cooperation with agencies of the Anglican, Catholic, Presbyterian, United Church of Canada, and the Canadian Council of Churches.

"Our central conclusion, therefore, is that there should be no further Canadian investment in southern Africa. We urge Canadian companies to cease all further investments in South Africa, Rhodesia and the Portuguese Colonies and to withdraw their investments from Namibia."

Finally the Programme to Combat Racism of the World Council of Churches has published the pamphlet Time to Withdraw. Three possible positions are presented: increased involvement, reform, and withdrawal. The WCC took the third position contending that investment in South Africa assists in maintaining the overall system of white control and therefore the only legitimate demand possible by those wishing to challenge that control is that the companies withdraw from South Africa.

As long as the white minority regimes dominate southern Africa, this debate will continue. The Ninth General Synod recommended that:

"Local churches, associations, and conferences examine their investments and develop guidelines and policies which take into account the impact of multinational corporations in maintaining and supporting white minority governments in southern Africa, and when it is clear that such investment does maintain the status quo, these corporations be pressed to withdraw from operations in southern Africa."

In this continuing process of examination of investments, you will find these publications helpful. All except the Canadian one may be ordered through the Africa Office, UCBWM, 475 Riverside Dr., New York, N.Y. 10027.

Lawrence W. Henderson
Associate Regional
Secretary, Africa

Love and Marriage in Africa, by John S. Mbiti. Longman, London, 1973. 224 pp. Paperback, $3.75.

John S. Mbiti is the Kenyan scholar who has published such erudite volumes as African Religions and Philosophy (1969), Concepts of God in Africa (1971), New Testament Eschatology in an African Background (1971). Now in 1973 Professor Mbiti has shifted his field and written Love and Marriage in Africa. His previous books were directed to international academic communities. This new book is for a literate, but not especially academic, African readership.

Love and Marriage in Africa covers everything from "The Beginning of your Life" through growth, adolescence, marriage, childbearing, child care, parenthood, to "The Unmarried Life, Sexual Deviations and Venereal Diseases." Much of the clear content of Mbiti's book can be found in scores of conservative books written in this country on the subject of love, sex and marriage. In fact, Americans can find more pertinent books on the subject. Mbiti, however, gives valuable insights into African society and culture in this book.

In the chapter on "Choosing Your Marriage Partner," Mbiti gives a succinct description of the methods that African societies follow in the choice of partners. In the next chapter he indicates the basic fact of African marriage; i.e. the linking together of two families. Many non-Africans distort African culture by talking of "bride-price" on the assumption that African men buy their brides.

"These betrothal and marriage gifts and services have their value in the traditional framework and ideas of marriage. They are the symbols of the marriage covenant. In African societies, marriage is a process rather than an event which takes place on the wedding day. It is a process which starts with betrothal or even courtship before that, and which may not end until, in some societies, the wife has given birth to one or more children.

"The gifts, services, and visits during that period, all strengthen this marriage contract and keep the process moving. Furthermore, these gifts symbolise the gratitude of the two families and their relatives, for the wife and husband now being exchanged and united. The suitor becomes a son in the family of the girl, and she becomes a daughter in his family. At the same time, when the girl leaves her own family as is mostly the case, the cattle, goods and other material gifts, remain in her relatives' home, as a symbol of her presence since she is not dead. So in effect she continues to live with her own people but symbolically through the goods and services from her husband.

"The gifts also serve as a marriage insurance and stabiliser and a reminder that the wife is not something cheap or insignificant. These gifts and services will also continue to come to her people after she has been married, and she herself will contribute something as well."

Throughout the book, Mbiti writes a an African, as a Christian, and as a pastor or priest. He concludes that: "...it is in the happy married life that one finds the fulfillment of oneself, the wholeness of the individual and a healthy experience which transcends the physical realm and soars towards the spiritual and the divine. The married life has its problems but, in spite of them, it is an infinitely rich and beautiful mystery which cannot be exhausted even by the happiest marriage."

Lawrence W. Henderson

A Preacher Cries, by Ron Wilson. Liquori Publications, Liquori, Mo. 63057. 1973. 128 pp., $1.25 paperback.

Ron Wilson, a short-term missionary in Honduras several years ago and now pastor of the UCC church in Oxford, Conn., has written a collection of meditations based on the book of Ecclesiastes. Probing the purpose and value of human life, he maintains that everything of the world is vanity unless man lives in thanksgiving and in faith. Man is unable to work out enduring happiness by his own resources; the search for peace of mind is found in God.

The contemporaneousness of the subject matter is enhanced by a rich collection of photos from the current scene. And the fact that the book has been given the imprimi potest of the St. Louis provincial of the Redemptionist Fathers and the imprimatus of the vicar general in St. Louis speaks of its ecumenical appeal.

Beyond the Either-Or Church, Notes Toward the Recovery of the Wholeness of Evangelism, by Alfred C. Krass. Tidings (1908 Grand Ave., Nashville, Tenn. 37203). 1973. 104 pp. paperback, $1.50.

Here is a new book, just off the press, by a UCBWM staff member. It includes chapters on "who needs to be evangelized," "America--a mission field," and "signs of hope." The Whole Earth Newsletter will carry a review of this timely and helpful book in the next issue, but in the meantime, if you would like a copy at a special discount, you may order one from Al Krass at the UCBWM address for $1.00.

ANNUAL REPORT CORRECTION

In the UCBWM's 161st Annual Report (1972), a very important name was omitted. In your copy, under The Roll of Honor on page 67, please add: Nugent, Pearl G. (Mrs. Carl W.), 31 years (1920-1951), Japan. 807 West Ave., Elyria, Ohio 44035.

For the first twenty years of their missionary service, Pearl Nugent and her husband, Carl, were engaged in evangelistic work in Aizu and Yamagata, Japan. Then during the war years, they were seconded to the National Mission Board and joined the staff of a Japanese-Nisei congregation in San Francisco, working with the English-speaking youth primarily. When the members of the congregation were moved to the Topaz Relocation Center in Utah, the Nugents, not being permitted by the government to move into the camp, received permission to stay in a village just outside the Center, and to carry on a daily ministry within the camp.

When the camp was closed down in 1945, the Nugents were invited by the Church Federation of Chicago to help in its relocation and integration program for the 45,000 Japanese and Nisei in the Chicago area. Then in 1947, the Nugents returned to Japan, to Morioka, where they directed the Zenrinkan Settlement House program.

We deeply regret this omission.

CHRONICLE

ARRIVALS FROM THE FIELD

HONDURAS

Ernie J. (M.D.) and Margie Chaney, in August after two weeks' Volunteer Service at the Pinalejo Clinic substituting for Dr. Joyce Baker while she was on vacation.

Gustav H. (Rev.) and Suzanne Kuether, in December for an eight-month furlough. Mr. Kuether serves as field coordinator and helps in the communications program of the Association of Evangelical Institutions. Mrs. Kuether is active in the department of education.

Lyle E. (Rev.) and Charlene Norris, in September after three months' Contributed Service serving at Central Church in San Pedro Sula.

INDIA

Phyllis M. Ashbolt, in August after one month Volunteer Service setting up a special program for the deaf at the Vellore Medical Center.

Miriam D. Brown arrived from Lady Doak College, Maduri, in early August. She will be in the States for three months on a special furlough to visit with her eldest brother who is very ill.

Gordon S. and Jane Cummings, in September after seven years of service. Mr. Cummings taught physical therapy and anatomy at the Christian Medical College and Hospital at Vellore. Mrs. Cummings prepared publicity materials in the office of the hospital director. The Cummings are presently in Adelaide, Australia, where Mr. Cummings is enrolled in a course. After January 1, 1974, they will be in Detroit where he will be an Associate Professor at Wayne State University and chief physical therapist at Detroit General Hospital.

JAPAN

Herbert Beecken (Rev.), on July 27, and Dorothy Beecken, on August 29, for a three-month furlough. Mr. Beecken serves as UCBWM Field Representative and works with churches in West Tokyo and Annaka. Mrs. Beecken works with church women's groups and the YWCA.

Nan Emma Schroeder, in September after three years of service. Miss Schroeder taught English at Kobe College.

Larry A. Zimmerman, in September after two months Associated Service involved in church and student programs. Mr. Zimmerman participated in workcamps and English tutoring programs.

PHILIPPINES

Norman (Rev.) and Virginia (R.N.) Shollenberger, in late September after three months of Volunteer Service at Dansalan College in Marawi City.

RHODESIA

Dorothy B. McEvoy, in September after two months Volunteer Service working in a nursery school connected with Epworth Theological College in Salisbury.

Kirk R. (M.D.) and Burnice Stetson, in May for a leave of absence. Dr. Stetson is medical superintendent of the Pierce Memorial Hospital at Mt. Silinda, and Mrs. Stetson teaches hygiene to the student nurses.

SOUTH AFRICA

Roger F. and Darlene (R.N.) Aylard, in December for a furlough. Mr. Aylard is principal of the Inanda Seminary in Durban. Mrs. Aylard directs the Choralaires.

TURKEY

Isabel Hemingway (R.N.), on August 4 for a pre-retirement furlough. Miss Hemingway served in China and has been working at the Gaziantep Hospital and the Talas Nute Clinic since 1952 as a nurse, midwife, and a teacher of nurses.

Charles E. (Rev.) and Helmi (R.N) Saarion, on May 29 after two years of service, for health reasons. Mr. Saarion was business manager of the Azariah Smith Memorial Hospital and Mrs. Saarion is a nurse.

Fernie Scovel, in September for a nine-month furlough. Miss Scovel is head of the science department and registrar at the Izmir school.

ZAMBIA

Elizabeth Frank, on July 9, and Kenneth Frank, on August 30 for a fifteen-month furlough. Mr. Frank teaches mathematics at the Chipembi Girls' School and is advisor to the Chipembi Young Farmers' Club. Mrs. Frank teaches history and English. She will study for a Master's degree in Library Science at UCLA while Mr. Frank will be involved with deputation.

DEPARTURES FOR THE FIELD

GHANA

Richard C. (M.D.) and Gertrude (R.N.) Braun, in September after a leave of absence. Dr. Braun has been serving in the Cumberland County Clinic and Hospital in Tennessee. Mrs. Braun has been working as a public health nurse. In Ghana Dr. Braun is medical superintendent of the Evangelical Church Hospital, Adidome, and Mrs. Braun is director of nurses and is in charge of the program of village well-baby clinics.

HONG KONG

Raymond (Rev., Ph.D.) and Rhea M. Whitehead, in August following a four-month furlough. The Whiteheads are research consultants with the China Program of the National Council of Churches, which seeks to help U.S. churches understand events and developments in the People's Republic of China.

INDIA

Judith Crozier, in November, after a fourteen-month furlough which included study in England and deputation work for the Stewardship Council in the States. She returns to the American Marathi Mission of the Church of North India for educational work.

JAPAN

Gretchen DeVries (Rev.), in September following a nine-month furlough. Miss DeVries works with the Asian Rural Institute in Nishinasuno, providing leadership education for a wide circle of Asian churches.

Audrey Gilg, in September following a three-month furlough. During her furlough, Miss Gilg attended a drama workshop and did deputation work. Miss Gilg teaches oral English and literature at Baika Gakuin in Osaka.

Philip E. (Rev., Ph.D.) and Mary (Rev.) Williams, in September following a seven-month furlough. Dr. Williams teaches American literature at North Japan University. Mrs. Williams teaches part-time at the university and works with church and community groups in the area of family sociology.

SOUTHEAST ASIA

Peter G. Gowing (Rev., Th.D., Ph.D.), in August after an eight-month furlough. Dr. Gowing was Visiting Professor of Missions at Eden Theological Seminary and has had intensive Indonesian language study. He will continue this study in Singapore until January when he begins his next (Indonesian) assignment as the Regional Professor for the Southeast Asia Graduate School of Theology.

TURKEY

William C. and Jill Amidon, in August after a three-month furlough. Mr. Amidon is junior high dean of Tarsus Amerikan Koleji and teaches art and English. Mrs. Amidon is an art teacher and has a special responsiblity for publicity.

Lillian Berton, in August after a three-month furlough. Mrs. Berton is the administrative secretary at the Uskudar school.

William A. and Anna Edmonds, in September after a three-month furlough. Mr. Edmonds directs the Redhouse Press. Mrs. Edmonds edits the Mission newsletter, Dear Friends.

Richardson and Irmalyn (R.N.) Fowle, in August for reappointment of five years. Mr. Fowle will be working in the Mission Treasurer's Office half-time for the first year while writing his doctoral dissertation.

NEW APPOINTMENTS

BRAZIL

Jeffrey H. (Rev.) and Judith Utter, in September for a ten-month term at the Ijui School. Mr. Utter will serve as the interim principal of the school while the present administrator does extended study in Germany.

EAST ASIA

Paul T. and Minnie E. Diefenderfer, on September 5 for two months Volunteer Service. The Diefenderfers will be visiting churches in Japan, the Philippines, Indonesia, and Hong Kong in preparation for interpreting UCBWM mission work throughout the Penn Southeast Conference.

HONDURAS

Alan (D.D.S.) and Patsy Bream, in August for one month of Volunteer Service Dr. Bream is doing dental work at the Pinalejo Clinic. Mrs. Bream is a dental technician.

Linda M. Stuber, on August 12 for three months Volunteer Service as a secretary at the Pinalejo Clinic.

HONG KONG, PAKISTAN

Sterling H. (Rev.) and Barbara Whitener (UCBWM missionaries in China and Hong Kong, 1945-67), in September as Affiliates for one year in Hong Kong and Pakistan. Mr. Whitener will be doing research in Asian social work and social work training on a Fulbright grant.

INDONESIA

Donald (Rev.) and Doris Fancher, in August for five years at the Higher Seminary (STT) in Jakarta. Mr. Fancher will teach theological literature in English and experimental approaches to public worship. The Fanchers have spent the last three years in Indonesia under the auspices of the Church of the Brethren.

JAPAN

Forrest W. Frease (Ph.D.), in September for three months Volunteer Service teaching English Literature at Doshisha University in Kyoto City.

Heidi Nace, in July for a two-year term as a Japan Associate. Miss Nace will be teaching English at the Kwassui Gakuin, a junior college for women in Nagasaki.

Donald Seekins, in September for two years as a Japan Associate. Mr. Seekins will be teaching English at the Nagasaki Junior College of Foreign Languages.

Trudi Ann Stroup, in September for two years as a Japan Associate. Miss Stroup will be teaching English at Seibi Gakuin Junior High and High School for Girls in Yokohama.

Frances Van Tress, in September for a two-year term as a Japan Associate. Miss Van Tress will be teaching English at the Palmore Institute in Kobe.

THAILAND

Carolyn Sherman (R.N.), in September for a one-year term as a Thailand Associate. Mrs. Sherman will be working as a nurse at the McCormick Hospital, Chiang Mai.

TURKEY

Donald and Roxanne Barry, on August 14 for a three-year term at Tarsus. Mr. Barry will teach math and Mrs. Barry will teach English. (Roxy is the daughter of John and Gwendolyn Scott in Uskudar.)

Ruth E. Jones, in September for three years as a Near East Mission Associate. Miss Jones will be teaching Junior High English at the Izmir school.

Margaret Pruce, on August 2 for a three-year term teaching English at Uskudar.

Vicki Hill (art-Uskudar), Barbara Kacena (chemistry-Uskudar), James Ogden (math-Tarsus), Donald Ryoti (Ph.D.) (math-Izmir), and Elaine Thorson (math-Izmir) have been contracted by the schools for short-terms.

BIRTHS

To Edgar (Rev.) and Rebecca Luther, a daughter, Shanya Elizabeth, on June 27. Mr. Luther teaches at Epworth College and does urban church work in Salisbury, Rhodesia.

To Michael (Rev.) and Kathleen Walker, a daughter, Lisa Jo, on July 3. They live in Indonesia where Mr. Walker teaches courses in English, Church History, and music theory at the Akademi Theologia, Bandjarmasin.

RETIREMENT

Harold F. (Rev., Th.D.) and Mary Hanlin, on July 1 after 27 years of service. Dr. Hanlin was field representative and treasurer of the Micronesia Mission. They are continuing their service as Micronesia Associates for a two-year term doing Bible translation work under the auspices of the United Bible Society.

DEATHS

Angie Crew, a missionary in Japan (1922-1964), died September 18 in Columbus, Ohio, at the age of 77.

Miss Crew first taught in Sendai, and then Kobe College. She was responsible not only for teaching hundreds of girls, but for the development of the method of phonetic dramatic English teaching used at Kobe College. She was head of the English Department from 1949. Miss Crew received an LHD from Defiance College in 1958. The Japanese Government awarded her the "Order of the Sacred Treasure, Fifth Class" in 1964 and she was granted an audience with the Empress.

Surviving is her sister, Mrs. Charles A. Bratton.

Dr. Charlotte B. DeForest, a missionary in Japan (1903-1950) died July 2 in Claremont, California, at the age of 94.

Dr. DeForest was first a teacher then President of Kobe College from 1915-1940. During the war she worked as a social worker among the Japanese-American internees on an island in Boston harbor. She was involved in Japanese-American relocation after the war. In 1947 Dr. DeForest returned to Kobe College for a final three years, culminating in the 75th anniversary of the College. During her career she received two decorations from the Japanese Imperial Household.

Surviving are her sister, Louise; two sisters, Mrs. Winston Pettus and Mrs. Pinkston; and a nephew, Rev. John DeForest.

Carol ("Rusty") Wright Goodrich (Mrs. Thomas), a missionary in Turkey (1957-60), died September 22 in New York, N.Y., at the age of 46.

Mrs. Goodrich taught English at the American Academy for Girls in Uskudar, Istanbul. She returned to Turkey from 1964-66 when Mr. Goodrich received a Fulbright grant for research on his thesis in Ottoman Turkish history

Surviving are her husband and two children.

Florence M. Hume (Mrs. Walter F.), a missionary in India (1920-1952) died June 25 in Newton, Massachusetts, at the age of 89.

Mrs. Hume did social service work at Wai Hospital and in the community. For a period of time she was in charge of the Wai elementary schools.

Surviving are her son, Andrew, and two daughters, Katherine, and Mrs. Harriet Waters.

Maria Korchagina (M.D.), a missionary in India (1926-1955), died September 5 in England, at the age of 86.

Dr. Korchangina worked in the Madura Women's Hospital, Ahmednagar Hospital, and was head of the medical work at Satara and Vadala. She also created a special maternity section at Vadala.

Alice Pauole Lee (Mrs. Tuck Wah), a missionary in Micronesia (1958-1967), died May 6 in Honolulu, Hawaii, at the age of 48.

Mrs. Lee worked with youth in the Caroline Islands, and taught and counseled junior high school staff in the Marshall Islands.

Surviving are her husband, Tuck Wah; a daughter, Alice; two sons, Kenneth and Francis; and two sisters, Mrs. Sun Way Lee, and Mrs. Miriam Sasaki.

Rose L. Martin (Mrs. Harry S.), a missionary in China (1910-1941) died July 23 in Newton, Massachusetts, at the age of 96.

Mrs. Martin accompanied her husband to China where he taught at Yu Ying Academy in Peking, and was principal of Jefferson Academy in Tunghsien.

Surviving are two sons, Lyman, and H. Stratton, Jr.; two daughters, Mrs. Maurice D. Triouleyre, and Ruth S. Martin; a brother-in-law, Charles S. Martin; a niece, Mrs. Edgar L. Gerry; and a cousin, James F. Findlaw.

Mary Markham (Mrs. Reuben), a missionary in Bulgaria (1912-1925), died August 25 in Washington, D.C., at the age of 87.

Mrs. Markham accompanied her husband, who was a teacher, to Bulgaria. They resigned in 1925 and Mr. Markham became a foreign correspondent with the Christian Science Monitor. They returned to the U.S. in 1949 and Mrs. Markham became very active with Radio Free Europe and the Cyrillic Division of the Library of Congress, working with Cyrillic-language broadcasters until 1969.

Surviving is her daughter, Mrs. Eleonora Van Dyke.

Jessie E. Payne, a missionary in China (1904-1943) died June 26 in Claremont, California, at the age of 95.

Miss Payne taught Religious Education in Peking, Tientsin, Taiku, Chengtu, Paoting, and Tungchow. She became an Emeritus Missionary in 1946.

Surviving are two brothers, Arthur and Byron; a sister, Pearl; and a niece, Mrs. John H. MacDonald.

Anna Katherine Zierdt, a missionary in China (1920-1944), died August 19 in Lancaster, Pennsylvania, at the age of 91.

Miss Zierdt was a staff nurse at Abounding Grace Hospital, Yuanling, Hunan, in Central China.

WHOLE EARTH NEWSLETTER

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